

Erskine Theological Seminary  
OT719 Exodus  
Spring 2009  
Due West: Thursdays 8:00AM-11:00AM  
3 Credit Hours  
Professor: Terry L. Eves, Ph.D.

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### **Office Hours for Spring 2008**

**TBA.** Other times by appointment. Breakfast or lunch discussions are also encouraged. Scheduling appointments is recommended but not required. Scheduling an appointment may be advantageous for those traveling a distance.

### **Course Description**

#### **OT 719 Exodus**

This course introduces students to the indispensable significance of Exodus in the Church's teaching, preaching, worship, and living. Careful attention is given to the book's various perspectives (such as historical, literary, covenantal, and canonical). The following themes are emphasized: the nation Israel as fulfillment of Abrahamic promises, Israel's indispensability to God's redemptive plan, Law and Gospel, the significance of the Sinai Covenant and the life that flows from it, and valid principles for appropriating Exodus into New Covenant reality and ministry.

*Prerequisite: In order to receive exegesis credit for this course, students must have successfully completed BI 502 Principles of Exegesis and BI 503 Introduction to the Biblical Languages (or Hebrew I and II), prior to taking this class.*

*Exegesis/Elective. Three hours.*

### **Course Objectives**

- To understand what Exodus is doing as a whole, the concerns and dynamics within each part of Exodus, and the ability to place any story in Exodus within its intended context. In order to do this we must pay careful attention to its historical, literary, exegetical, intertextual, theological, covenantal and canonical perspectives.
- To understand the entirety of the Book of Exodus. There is a practice in many Christian churches and in much Christian teaching and preaching in Exodus to only be interested in the *narrative* sections of Exodus, namely, Exodus 1-19 and 32-34 (The Golden Calf section) and at most, with the Ten Commandments. But

such an approach deals with only *half* of Exodus, and ignores the Sinai Covenant, Law and Tabernacle building *which is the other half*. But one of the major purposes of the Exodus is to bring Israel to this mountain to be taught the content of chapters 20b through chapter 40 before they can journey on to the Promised Land! Israel will spend over a year here while God continues to call and shape Israel to help restore and advance the Kingdom of God on earth. The second half of Exodus focuses on Yahweh entering into a new covenant with the nation of Israel, revealing more of his Law (which is the expression of his kingly rule over his covenant people and a gracious invitation to a blessed life), calling them to informed and faithful service, giving the plans for the Tabernacle, and instructing his people in the crucial difference between false and fallen worship which leads to covenant judgment and death (The Golden Calf) versus true and faithful worship which leads to covenant blessing and life (the Mosaic Tabernacle properly built and obediently used.) This is more than failing to accept and learn from the book of Exodus as God actually gave it to us. It is fundamentally self-destructive, because *every one* of these issues is central to our identity, callings, and purposes in the New Covenant. To understand Exodus as God's Word to Israel, as well as his Word to us, we must learn from the God of the Exodus *with Israel at Sinai* (with proper hermeneutical method) in order to become more faithful New Covenant Christians! © This goal is only achieved if, at the end of this course, you see the indispensable significance of Exodus in the church's teaching, preaching, worship and living.

- The following themes will therefore be emphasized: the formation of Israel as a nation fulfilling the promise made to Abraham, Israel's indispensability to God's redemptive plan of fully bringing his Kingdom into this world, Law and Gospel, how to better comprehend, teach, and preach from its narrative, legal and Tabernacle texts, the significance of the Sinai Covenant, life in the covenant, true versus false worship and valid hermeneutical principles faithfully appropriating Exodus and Sinai covenant content into New Covenant reality and ministry.
- To have students understand the importance of reading Exodus as Christians, those who have received the entirety of Scripture and who stand in the last great period of Redemption before the renewal of the entire creation.
- To have students understand the importance of reading Exodus within its Ancient Near Eastern literary and cultural contexts, appreciating both the similarities and differences.
- Enable the students to be able to intelligently discuss the issues of the genres and historicity of the book of Exodus. Since we do not know how to read and interpret something until we know what it is, the issue of genre is always an important one when we read Scripture.
- To have students understand the importance of reading narratives well. If we want to better understand Exodus we need to learn how the Bible tells its stories (poetics). We want to understand the building blocks of narrative and the rules by which they are assembled. If we want to know what the text says and means, we need to better understand how stories are told.

- To have the students better understand how to read and interpret Law and Tabernacle/Temple texts.
- Enable students to begin to see the influence that Exodus has had on much of the rest of the Bible, including the New Testament by talking about its intertextuality.
- Equip students to properly apply the message of Exodus to Christian life and ministry by showing that Exodus has significantly shaped and affected the Gospel story.
- To emphasize and model that careful and faithful exegesis is the necessary basis for reliable biblical-theological and pastoral conclusions. This means that each student's competence in reading the text carefully, accurately, and ministerially beneficently should improve during the course.
- The personal dimension. As Calvin teaches us in the beginning of his Institutes, true knowledge of God and true knowledge of ourselves are inseparably connected. Since this is so, coming to better understand who God is as Creator, Sustainer and Redeemer means that we will begin to understand better who we are, who we were made to be, and what sort of things we are called to do in his world and for his Kingdom. Also, since only man and woman are made in God's image and we have our origin in God, we can only find our true destiny in God and his good will for us. Saint Augustine puts this beautifully when he writes in the Confessions "Lord, you have made us for yourself and therefore our hearts are restless until they find rest in you." This means that we will frequently discuss what the ecclesial and the personal implications are of all that we are studying together in Exodus. This also means that a course that results in a deeper understanding of Scripture and the Gospel should also result in our greater love for and commitment to Father, Son and Spirit and his people, the church.
- To give students the opportunity for significant input regarding questions, content and issues that they want us to think through together and sustained opportunities for discussion together.
- To recommend excellent reading and sermon research commentaries and studies on Exodus.
- To aid students in continuing to develop graduate level biblical and theological analysis, research skills, rhetorical skills in discussion, critical thinking and evaluation, reading, writing and conversational skills.

**Required Textbooks (Note: Required textbooks may be ordered from the Erskine Theological Seminary Online Bookstore at <http://www.ecampus.com/erskine>.)**

Brevard S. Childs, *The Book of Exodus* (Old Testament Library), paperback, Westminster/John Knox Press, 2004.

Peter E. Enns, *The NIV Application Commentary, Exodus*, NIV Application Commentary series, hardback,

### **Additional textbook(s) TBA ASAP.**

Some journal articles may also be distributed and discussed. I will provide more detail regarding the content of each meeting in the near future.

### **Required Textbooks for ThM Students**

Brevard S. Childs, *The Book of Exodus* (Old Testament Library), paperback, Westminster John Knox Press, 2004.

### **Additional ThM textbook(s) TBA ASAP.**

Some journal articles may also be distributed and discussed. I will provide more detail regarding the content of each meeting in the near future.

### **Conduct in Theological Discussions**

Erskine Seminary is committed to the one, holy, catholic, and apostolic Church, and it expects its students to show respect for all who identify with that one Church. In all written work, oral presentations, and discussions both inside and outside the classroom, the Seminary expects students to conduct discussions of controversial issues in a context of respect for those with whom one disagrees. Please see the Community Life Statement in the Catalog for more information.

### **Rules of Engagement in Class Discussion<sup>1</sup>**

You are invited and encouraged to intellectually engage one another and your professor in this class! Thoughtful and vigorous discussion is crucial to this class. We will work hard together to understand and apply the message of the book of Exodus. Such learning and inquiry is best done in community, and there is no greater potential for productive interaction – interaction that is mutually beneficial and productive of real, valid, and worthwhile answers – than in a community of Christian scholarship.

Recognizing that together we form a small community of truth-seekers devoted to Christ, his Kingdom and Scripture, let us commit ourselves to work together in a spirit of mutual respect and love. The following guidelines are proposed as some ground rules, or “rules of engagement,” for our class discussions and interaction:

- Learning to read Scripture well requires being willing to make mistakes in interpretation. Try to remember this and relax. 😊

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<sup>1</sup> These rules represent a slightly modified version of Dr. John Wingard’s rules. I’d like to thank my generous friend and former colleague for sharing them with me.

- Be humble, courteous, and respectful.
- Work hard to correctly understand the day's assignments, the biblical text and one another.
- Try to articulate your thoughts as clearly as possible.
- Avoid personal attacks.
- Keep clearly in mind that our mutual goal is Truth, not personal gain or ego.
- Avoid monopolizing the conversation.
- Try to stay on topic.
- Welcome criticism and questions.
- Expect disagreement at times, and deal with it constructively when it arises.
- Be quick to apologize if you offend someone.
- Be equally quick to forgive if you are offended by someone.

### **Seminary Policies Related to Research Papers**

Inclusive Language: The Seminary encourages all students to make use of language, in reference to human beings, that is inclusive rather than needlessly exclusive. It is a mark of a good communicator to build bridges rather than barriers; therefore, such language should be used in all written work and oral presentations. The Seminary Catalog stands as an example of recommended usage.

### **Language about God and Humanity**

Although God transcends the distinction between male and female, the Bible and the Church's historic creeds and confessions use masculine language in reference to God. Thus, the Seminary encourages all students to retain this masculine usage when speaking and writing about God. Furthermore, the Seminary recognizes that all human beings, male and female, are created equally in the image of God (Gen. 1:26-27), and believers of both sexes are fellow heirs of the grace of life (1 Pet. 3:7). Accordingly, whenever students are speaking and writing about males and females, they should use language that clearly includes both men and women (for example, by saying/writing "humanity" rather than "man" or "people" rather than "men").

### **Style and Bibliographical Formatting Requirements**

For the research paper, students are required to follow the form and style guidelines found in Turabian, *Manual for Writers* (7<sup>th</sup> edition). These guidelines are summarized in the Erskine Seminary document "Style and Form Standards for all Masters Level Programs," (Erskine Seminary). All papers must be typed/processed (twelve point type, double spaced, one-inch margins) and fully documented. In this course, footnotes and an appropriate bibliography are required in each paper. The paper's cover page and bibliography are not counted towards page requirements.

Additionally, the final version of the paper will be submitted with a clear, easy to read font, such as Arial, Mangal, or Palatino Linotype. Papers will be printed on white paper and stapled or put in a binder. No unstapled papers will be accepted. Students will submit one printed copy in class and email me one electronic copy of their paper the same day.

All papers will be due at the beginning of class on. In addition to handing in a printed copy please send me an electronic copy also in Microsoft Word format.

If anyone is taking the class for ThM credit, please let me know this and we will discuss the nature and length of that research paper.

### **Official Seminary Plagiarism Policy:**

Plagiarism is the use in writing of wording or ideas produced by others without crediting the author and/or source from which the material was taken. As the following statement indicates, plagiarism is a serious offense that undermines both the witness and integrity of the Christian community:

*Plagiarism injures the community by inhibiting the recognition and cultivation of gifts imparted by the Spirit. Clearly unattributed use of the words and/or ideas of others fails to give appreciative recognition of their gifts. But this illegitimate appropriation of the gifts of others also blocks the recognition and cultivation of the actual gifts of the person engaged in plagiarism.*

*Plagiarism creates an atmosphere of falsehood in the community's discernment and cultivation of gifts, both within the Christian community and in God's larger creation. Since freedom comes only by way of truth (Jn. 8:32), such falsehood can only result in captivity, and therefore has no place in the Christian community.*

*On this basis, the Seminary adheres to the following general requirements for the acknowledgement of sources of academic work. These requirements apply to both print and electronic media.*

*1. Quotations. Any sentence or phrase that a student uses from another source must be placed in quotation marks or, in the case of longer quotations, clearly indented beyond the regular margin. Any quotation must be accompanied (either within the text or in a note) by a precise indication of the source.*

*2. Paraphrasing. Any material that is paraphrased or summarized must also be specifically acknowledged in a note or in the text.*

*3. Ideas. Specific ideas that are borrowed should be acknowledged in a note or in the text, even if the idea has been further elaborated by the student.*

*4. Bibliography. All the sources consulted in the preparation of an essay or report should be listed in a bibliography.*

*In addition to plagiarism, the following related practices are also unacceptable compromises of the truth requisite to a free community:*

*1. Multiple submission. Failure to obtain prior written permission of the relevant instructors to submit work which has been submitted in identical or similar form in fulfillment of any other academic requirement at any institution.*

*2. False citation. The deliberate attribution to, or citation of, a source from which the material in question was not, in fact, obtained.*

*3. Submission of work done by someone else, either with or without that person's knowledge. Neither ignorance of the regulations concerning academic violations nor personal extenuating circumstances are an adequate defense against charges of plagiarism. The Seminary's provisions for "due process" apply in cases of alleged plagiarism.*

[The italicized statement above is used by permission of The Lutheran Theological Seminary at Philadelphia and Princeton University, Princeton, New Jersey, based upon a document adapted by LTSP, with permission, from "Princeton University Rights, Rules and Responsibilities," 1990 Edition. Princeton University, Princeton, New Jersey.]

Occurrences of plagiarism shall be considered 'documented' when the instructor is able to produce documentary evidence that plagiarism has occurred, and when the instructor has reason to believe that the plagiarism was motivated by a deliberate attempt to receive credit for ideas or work not the student's own. Where such plagiarism involves the theft of the academic work of another student, whether at Erskine or any other institution, it shall be designated 'documented theft of another student's work.' The instructor involved, in consultation with the Dean, may recommend measures deemed appropriate. In cases of documented plagiarism or documented theft of another student's work, the offending student will automatically receive the following penalties:

- Failure of the course(s) in which plagiarized or stolen work is submitted
- Dismissal from the Seminary for a minimum of one semester
- Forfeiture of the right to tuition refunds during the semester(s) affected

Before such penalties are imposed, a committee of at least three faculty members must agree that they are appropriate to the case. Appeals in such cases may only be addressed, in writing, to the President of Erskine College and Theological Seminary.

### **Course Requirements**

A midterm and comprehensive final exam, a 15-20 page research paper on an appropriate Exodus text approved by the professor, a written 3-5 page sermon based on the exegetical paper demonstrating a faithful appropriation of a suitable Exodus text for Gospel ministry, a reading log, and thoughtful, insightful, informed discussion in class. All work is to be turned in on time. Any work that is turned in after the due date will be subject to significant penalty. Work that is significantly late, can at the teacher's discretion, result in failure of the course.

### **Grading Policy**

Percentage of Work: midterm exam 20%, final exam 20%, exegesis paper 30%, sermon on Exodus text 10%, reading log which includes reading the entirety of Exodus<sup>2</sup> once 10%, prepared, thoughtful class participation 10%. The reading log is due the last day of class. (You can use the reading assignments as a checklist for whether you are completing your reading assignments *before* the class period that assumes them.)

### **Grading Scale**

100-95	A	85-84	C+	71-70	D-
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<sup>2</sup> You can read ahead of the class assignments in your Bible, but not play catch-up. Each lecture period assumes that completion of assigned readings before class includes the Exodus text to be lectured on and discussed that day.

94-93	A-	83-80	C	69-0	F
92-91	B+	79-78	C-		
90-88	B	77-76	D+		
87-86	B-	75-72	D		

### **Chapel Attendance Policy**

All morning and afternoon on-campus classes (except for Friday and Saturday courses) carry a chapel attendance requirement. Consult the Catalog or registration booklet for the specifics of the chapel attendance policy. There is a per chapel fee if you attend fewer chapels than required. This requirement does not apply to Erskine College students taking this course.

### **Class Attendance Policy**

Students must attend each class meeting. If a student must be absent they are responsible for all work due and accomplished during that class session. One class period can be missed without penalty. Any additional class period missed, unless it constitutes a genuine emergency (to be determined by the professor) threatens the student's ability to successfully pass this course. Students who miss more than one class period should consult with the professor to see whether they can pass the course.

### **Drop/Add/Withdrawal**

Once a student has completed, signed, and submitted his/her registration to the Registrar for this class, it is a *binding contract* and billing will be based on this registration. If the student decides not to take this class, he/she must complete a "drop/add" form and secure the appropriate signatures *prior to the drop/add deadline during the second week of the semester or term*. If one wishes to withdraw from the course after the drop/add deadline, one must complete a withdrawal form, and tuition will be refunded on a pro rated basis. Failure to withdraw from the class properly will result in the student's receiving a grade of "F" for the course and full tuition charges will apply. *No exceptions will be made to this policy.*

### **Incompletes**

The grade of "I" or incomplete is given at the discretion of the professor. A grade of "I" is normally given when a student has substantially completed the requirements for a course but has been prevented by extraordinary circumstances from completing the remainder of the course requirements. A student who wishes to request an incomplete should normally complete an incomplete form prior to the end of the semester and ask the professor to grant the request. (Under unusual circumstances, the student may communicate with the professor by phone or email rather than in person, and the professor may then agree to fill out the form at the student's request. Under exceptional circumstances, the professor may initiate the process by filling out the form on the student's behalf.) If the professor grants the request, he/she will sign the incomplete form and turn it in with his/her final grade report. An "I" in any course must be removed by March 1 for the Fall Term, April 1 for the January Term, August 1 for the Spring Term, and November 1 for the Summer Term. Only the Dean may grant extensions of incompletes beyond the established completion date. Otherwise, these grades

automatically become “F.”

All work is to be turned in on time. Any work that is turned in after the due date will be subject to at least a one grade penalty. Work that is significantly late (determined by the professor) can result in failure of the course.

### **Incompletes**

Students should review the Seminary policy on “Incompletes” in the Seminary catalog. A grade of “Incomplete” is not a privilege of the student. It is the prerogative of the professor. It can be given as a final grade only when the student (1) has completed most of his/her course work and (2) has been providentially hindered from doing the rest of the course work. Note that there is a processing fee associated with “Incompletes,” and that “Incompletes” must be completed by the stated deadline or they automatically become an “F.” Only the Dean may approve extensions of deadlines for “Incompletes.”

### **Course Outline: Lectures and Assignments**

Dear class, I will provide specific reading assignments in the near future with an updated version of this section of the course syllabus. In the meantime, feel free to begin reading in the textbooks and in the book of Exodus.